The Universalist Leader

A Journal of Tomorrow

Boston and Chicago May 5, 1923

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Mugwump

It has not been very long since the wet newspapers of the country had much to say about the ruin that Mr. Daugherty would bring to the passenger service of United States steamship lines by his dry ruling. The following from the *Christian Science Monitor* answers this: "It is opportune therefore to give full publicity to the fact that the trans-Atlantic service on American vessels is already well booked up even into this coming summer, while as to trans-Pacific service, during the last six months American ships carried 62 per cent, British ships 11 per cent and Japanese 27 per cent eastbound, and 46, 34 and 20 per cent respectively westbound. It certainly looks as if the American service was in grave peril as the result of prohibition." (*Congregationalist.*)

υ λ

Acquittal of the second group of defendants in the Herrin, Illinois, trials, and the failure of the state of Arkansas to take any steps toward punishment of the open-shoppers who forcibly deported, whipped and even hung union men along the line of the Missouri and North Arkansas Railroad, reveal once more the part that economic lines play in American life. . . . It is a healthy thing for Americans to pause, in denouncing the Bolsheviki and the Fascisti, and to reflect upon class violence in their United States. (*The Nation.*)

υ λ

Perhaps it is because the phrase "incurably religious" suggests an abnormal condition, some men have kept away from it; and it is hardly more happy to speak of people being "inevitably religious," with the suggestive "Why not now?" jumping up in the mind. The thing we may say is that everybody should be "enthusiastically religious," and use their powers through the church for making the world a better place to live in. (*Christian Register.*)

υ λ

"Lord, make me as big as my problems." A noted minister said recently that this is the prayer that has taken top place in all his personal praying. Somehow it had been specially impressed on him how many pastors have fallen into the habit of lamenting that it is so hard to make the church go. They keep wishing for some change to ease up their work. But this minister suddenly asked himself whether any man can do a big job while pining for an easy one. Whereupon he resolved never to stipulate with the Lord anything about ease or difficulty of work. He would just pray for strength to do whatever he found he had to do. (*Continent.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

AN ADEQUATE NATIONAL MEMORIAL

OUR National Memorial Church, in location, size, design and appointment, must be sufficiently commanding fittingly to represent the denomination in the nation's Capital.

A church edifice that would do credit to a single congregation of a thousand or fifteen hundred members in any other city in the country very likely would not answer at all as the expression of the genius of the entire denomination in the Capital City of the nation. In other words, no matter how long it takes us to carry the enterprise to complete fruition, our National Memorial Church in Washington must be adequate to meet all the demands placed upon it by the purpose we have in mind. In conception and motive it should be dignified, commanding and monumental, a church that will not belittle but magnify us and our mission in the estimation of America and before the eyes of the world. Anything in the nature of a National Memorial for our whole denomination, in the Capital City of the United States, that falls short of this ideal ought not to be contemplated, much less built.

On the other hand, extravagance, ostentation and display are not necessary. We do not have to resort to prodigality to avoid being penurious. A lavish or wanton outlay of money on our Washington Memorial would be a greater mistake than the expenditure of a wholly inadequate sum. We must carefully guard ourselves against blundering in the direction of either one of these extremes. In fact, the plans for the National Memorial Church by the architect, Mr. Charles Coolidge, meet the situation most admirably. To achieve that which is unique in church architecture without committing an unforgivable violation of the laws of conventionality calls for a stroke of genius. In sketching our three-unit memorial he has produced a design that is unique and distinctive. It is both conventional and original. It calls to mind the early Jewish synagogue; it embraces the classical lines developed by the ancient Greeks and Romans; it embodies the ideals which characterized the early Colonial period in America, both north and south, and yet it conveys to the mind the idea of something entirely new. In one sense you see in it nothing unusual, but the general arrangement of the three units comprising the memorial gives you the consciousness of something totally different.

The impression is correct. Our National Memorial Church when it is completed will enjoy the distinction of attracting attention because it is different from anything of its kind anywhere, the world over. Go where he will, the tourist will find no duplicate of this truly remarkable combination of the conventional and the original worked out by Mr. Coolidge in the design he has created for us. Already it has called forth widespread and favorable comment in artistic circles.

The cost of this structure, built of enduring stone, will be modest, as modesty goes in such matters today. The sum required for both the National Memorial Church and the Perin-Cate House, the sites included, $650,000, stops far short of extravagance while it goes beyond penuriousness.

Values, always relative, have changed radically during the last ten years. In almost every line the dollar purchases far less than it did a decade back, and this is especially true in the building industry. In his last *Leader* article the General Superintendent called attention to a single congregation in our fellowship which will soon erect a new church and parish house of very modest proportions which a few years ago would not have cost over $100,000. It will not cost less than $250,000 by the time it is finished. There are less than four hundred contributing families in this society, but their new church plant is costing them almost half as much as we are asking our whole denomination to raise for both the Memorial Church and the Perin-Cate House. If $150,000 is a fair sum for a parish of less than four hundred families to spend on their own home church, then surely a little more than twice that amount is not an extravagant sum for all the parishes in the denomination to spend on their memorial in the nation's Capital.

He also mentioned a fundamentalist society in a large city of the Middle West that is building a new church edifice and parish house. The membership is rather large; perhaps it is twelve hundred, probably it is less. It is claimed there are no large private fortunes in the constituency. These people have raised $750,000 for their new plant, or $100,000 more than our whole denomination is to raise for our two memorials.

Our National Memorial Church must be an adequate memorial. We can not afford anything that is

inadequate because it will belittle us. The design sketched for us by Mr. Coolidge is adequate. It will glorify our message and magnify our mission. The money we shall pay for it represents a sum that is neither niggardly nor extravagant. It is modest and generous.

* *

A ROCKY ROAD

FOES of the Eighteenth Amendment and all other kinds of legislation calculated to abridge "personal liberty" are finding it hard going these days. Even their few cherished passages from the New Testament are going back on them one by one. With what oily smugness friends of John Barleycorn have been wont to quote First Timothy 5 : 23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." What further proof was needed that prohibition was unchristian?

But now comes along Prof. James Moffatt with his new translation of the New Testament, which an eminent authority has pronounced "the best translation for the purpose of study and interpretation in the English language to-day." In a footnote on page 818, referring to the passage just quoted, Professor Moffatt says: "The words, 'Give up being a total abstainer; take a little wine for the sake of your stomach and your frequent attacks of illness,' are either a marginal gloss or misplaced."

This is terrible! The road back to the good old days of foamy freedom, like the classic thoroughfare to Dublin, gets rockier every minute. The first thing we know booze won't have any religious standing at all. Another argument for abolishing the Higher Critics!

F. D. A.

* *

IN OUR REPRESENTATIVE CAPACITY

EVERY American traveling abroad, like citizens of every other nation, is a representative of his country. By even his slightest words and acts his country is judged. If he is courteous, Americans are considered courteous. If he is sensual, Americans are considered a gross and sensual people.

It seems unfair, but it is true. And back of the unseeming fairness is a Divine Law which ordains that we are members of a community, and "if one member suffer all the members suffer with it."

Recently an American ship landed in a foreign port where a noble American woman has a Bible class of ninety girls—all Orientals. For years this woman had been building character. Out of her Bible class went Buddhists, Shintoists, Confucianists and Christians, imbued with the spirit of Christ and trying to live the life of Christ.

When this American ship sailed after a few days in port, this woman broke down and wept bitterly over what these casual visitors had done to her work. Those who had been impolite, those who had been loud and vulgar, those who had gone on sprees, those who had taken the poor little unfortunate doll women out with them on their orgies, were all talked about. Those who had "walked soberly, righteously and godly" in this present world had been little observed.

"All my ten years of work is destroyed by my own people," said this teacher in the Far East. Probably it wasn't as bad as that, for good things don't die so easily, but it was serious enough.

All of us are ambassadors of everything to which we belong, family, church, neighborhood, school, country. But when we travel abroad, a dazzling light shines on what we do and its influence is multiplied many fold. We can't escape the operation of the law. Nor do we want to. But in some way or other we want to burn it into the consciousness of the careless and selfish.

* *

"SINS BRING THEIR PUNISHMENT WITH THEM"

SOMETIME ago the *Shoe and Leather Reporter* declared editorially that "industrial and financial sins bring their punishment with them." Such indeed is the truth, long taught by the Church. And the sooner leaders of capital and leaders of labor realize it the better it will be for the world.

Now comes another statement of the same truth—not in a religious journal, nor in a sermon, but in a very sensible article in the April number of the *Yale Review* on the subject, "Factors in the Railroad Situation."

Mr. Hadley, the author, says: "During the years from 1865 to 1880 there was a tendency to build up the city at the expense of the country by giving low rates to the points where the shipper had choice of two routes, and charging very high rates when he had only one available; and a still worse tendency to throw published rates aside altogether, and allow agents to make special contracts with each individual. The Grange movement of 1870 in the upper Mississippi valley was a natural reaction against these abuses of power. If the farmers passed laws which allowed the railroads no money to pay their interest charges, the railroad companies were themselves to blame for it."

Here we have another illustration of reaping that which is sown. The only way to run a business successfully, whether it be a railroad, a home, or a life, is to conduct it justly. To attempt to do it in any other way is like building upon sand. It is true—sins bring their punishment with them.

H. H. N.

* *

The Great Work of a Great Worker

Elsewhere in this number we print a brief story of the International Institute of China, by its founder, Dr. Gilbert Reid. As he suggests, the details of the sketch can easily be filled in by any one who has imagination plus experience in noble devotion to great causes. The spirit and genius of his work ought to appeal especially to Universalists, for it is a splendid realization of our own ideals.

* *

There are few bigger handicaps for the minister than the reputation of being a funny man, but one greater is the absence of a sense of humor.

* *

Would it make any difference if the man who drinks the whiskey was recognized as just as big a criminal as the one who sells it to him?

* *

The heresy exchange should be established for those ministers who do not know where they are at.

The Provincialism of Boston

George A. Gay

I TRUST that my friends in the "Hub" will take no offense at the title selected for this article, for there is in it no expression of personal animosity. Boston to me is a dear name that has a large place in pleasant memories of student days. Then, too, I know that Bostonians will appreciate the humor inherent in the title when they read the definition of the word "provincial" in the Standard Dictionary, especially under heading number four: "Showing the peculiarities of the people of a province; peculiar or *uncultured in thought and manner;* not urban; *narrow; countrified; rustic.*" Again, the visibilities are tickled when under the word "provincialism" we read that one meaning is a "characteristic showing want of *metropolitan* polish or *knowledge.*" The meaning which I will attach to the term in the present article centers upon the inability of many Bostonians to understand the other person's point of view, thus being unable to enter sympathetically into his interests.

The incident that provoked this dangerous experiment of attempting to tell any one in Boston that the center of the world is not found on the coast of Massachusetts is one line of a letter from a friend. I had written about the hot times we were having in this section or province of the good old U. S. A. over the question of "evolution," and this correspondent replied, "I warn you that in this neighborhood that whole issue is looked upon as a joke." Well, well, thought I, so Boston thinks this Bryan attack upon the theory of evolution is a joke! I am reminded of the proverbial ostrich whose head was in the sand!

When in Tennessee a bill has been introduced into the legislature to forbid the teaching of evolution as that applies to man in all of the educational institutions of the state! When in Minnesota a similar bill has been introduced! When anti-evolution societies are being organized in many places! When the united strength of all the "fundamentalists" is being thrown into the scales against evolution! When Oklahoma has already passed a bill prohibiting the teaching in the educational institutions of that state! When Bryan's book "In His Image" is selling like hot-cakes, and the chapter on "The Origin of Man" in that volume is devoted in its entirety to a refutation of evolution! All this is going on, and yet our Bostonians are as cool as refrigerators, and regard the entire controversy with a smile of superior intelligence as though it was child's play!

This situation suggested to me the possibility of the closer co-operation of Universalists regardless of what section of the country they live in. The very name Universalist should make sectional feeling impossible. But we discover that Boston is as ignorant of the problems which confront Southern Universalists as Alabama Universalists are ignorant concerning the real warmth and loyalty of the Universalists of Boston. And Chicago and the Mid-West view 176 Newbury Street with jealous eye, for the reason that Chicago in their opinion eclipses Boston a thousand to one as the proper location for Denominational Headquarters. In California Universalists think that their particular brand of Universalism is superior to anything the East has to offer. So we find that Georgia thinks Boston has a refrigerated Universalism, while New England regards the controversial Universalism of the South as unduly emotional. Florida regards the Universalism of the Pacific Coast as "sublimated," while California considers the Universalism of Florida only a seasonal fruit.

This sectionalism is but another indication of our individualism, an individualism that has retarded our development for more than one hundred years. One mistake growing out of this lack of breadth on our part has been an inadequate home mission program. We have doled out small portions to this parish and to that, but have not concentrated upon any one field after careful investigation, and supported that field to the limit until success has been won.

A step in the right direction was taken when we organized a foreign missions board, and our foreign mission work has shown a decided improvement ever since. Another forward step was made when our General Superintendent, acting under the advice of the Board of Trustees of the General Convention, carried to a successful conclusion the Million Dollar Drive. That united us in a common cause, but even then most of us were unwilling to put aside our local needs. We were limited by our "*provincialism,*" and for that reason we raised large sums of money to repair our *local* edifices, to extinguish *local* debts, and to pay *local* bills. The result is that the larger denominational enterprises then inaugurated, which require constant support, are now endangered for lack of funds, and another appeal must be made.

Another advance is now being made in the Washington Memorial and Perin-Cate House appeal. There is no opportunity either for individuals or for churches to "go over the top" in this campaign by raising and spending the money in embellishing a *local* church. We can't help the movement unless we give to it directly. This is a distinct advantage. It is a challenge to the entire denomination. We are asked to forget the province where we live, and to merge our interests for the sake of a great achievement for the entire Universalist Church.

A few more of these big undertakings which require united effort, and our preliminary education in co-operation will be well begun.

We conclude, then, that the "provincialism of Boston" applies also to North and South, East and West, and that the big task before us is to make Universalism universal in our own ranks, that unity may thereby be promoted and definite objectives achieved by our Church working as one to make a specified result possible.

We are a heterogeneous body. Trinitarians, Unitarians, Death and Glory Universalists, Moderates, Radicals, Conservatives, New Thoughters, Anti-New Thoughters, Socialists, Republicans, Democrats—we have all sorts of people in our small group. We rejoice, however, that we are not obliged to conform

to a rigid creedal statement, that there is room enough in our name for all of us. The pressing problem now is co-operation without coercion, unity with diversity, a consciousness of a tie that binds us, and an appreciation of the challenge of the present that we labor as never before to preserve liberty of conscience, freedom of speech, and the progressive spirit. To put the matter bluntly and slangily: Let's get together, work together, stick together, for the achievement of our mission!

Cruising Around a Changing World

XIII A Japanese Mount Vernon

John van Schaick, Jr.

WITH forty precious minutes at my disposal before another summons to eat, with a beautiful glass-topped table before me which shows white and pink peonies smiling up through the glass, with ink, and pens in an attractive red box, there is no excuse for me not to write.

I am seated comfortably by a long window exactly over the main entrance of the Kanaya Hotel in Nikko, Japan. The yard is almost full of rickishas. Others are toiling up the long hill, the coolies bending to their task.

Evergreens shut us in on each side. Directly in front, to the east, they open up, and we look across a narrow gorge to a range of ragged mountains, a mile or so away, the brown sides of which are sprinkled and patched with snow and covered here and there with evergreens. The gorge is deep enough to hide the river and the village from the hotel, so we seem quite alone up here. It is high noon, with a blue sky, a dazzling sun—melting a little in the sun, but still frozen hard in the shade. Behind us just floating up in the blue are three of the loveliest peaks of all, almost as white and majestic as Fuji, and our hotel is clinging to the slope of one of them. They are between eight and nine thousand feet in altitude.

This is what we see of Nikko—a little city of ten thousand people, up in the mountains ninety-one miles north of Tokyo, 1,745 feet above sea level, in the gorge of the Daiya River, a rushing, foaming, mountain stream. In the literature issued for tourist consumption, it calls itself "the most famous place in Japan," and quotes in proof the old Japanese proverb: "Do not say magnificent until you have seen Nikko."

A little section of our big party was brought up here last night by special train with dining cars attached, leaving Tokyo at 4.30 and getting here at 8.40 p. m. Theoretically we arrived long after dark, but marvelous moonlight lighted up the dark forests and snow-clad mountains. A warm, light hotel with European beds took us in. We have had the night and the day in Nikko and another special train is waiting to carry us back to Tokyo late this afternoon.

Nikko, the little city, appears like a long line of tourist shops—the owner of one of them calling himself the king.

Getting away from kimonos, houri coats, kodak places, picture cards, lacquer boxes, carved ivory ornaments, dragons, Buddhas, and screens—one of which was marked 15,000 yen, or about $7,500—we find Nikko has truly what it claims, "a double glory"—a glory of nature and a glory of art. "The most beautiful mountain scenery," and "groves of stately cryptomeria trees," "temples comprising the mausolea of the illustrious Shogun Iyeyasu, who founded the Tokugawa dynasty three hundred years ago—a worthy memorial to the most celebrated man Japan has produced," "temples which far surpass in magnificence and beauty any others in Japan, perhaps in the world," "a beauty immensely enhanced by the grandeur and beauty of the natural setting."

Out here in the East one is daily and hourly impressed with the fact that he is surrounded by a body of learning—in religion, archeology, history, philosophy, literature and art—of which he is almost entirely ignorant, of which he hardly knows the vocabulary. Partly balancing this ignorance is the feeling that we do understand something on the human side—that the fundamental human processes are much the same, and that these people suffer under contempt and respond to kindness much as people do at home.

And with all the ignorance we recognize in ourselves in matters of detail, one with just a little imagination can realize what the Japanese people feel in coming to Nikko, for remember Nikko is a place of sacred pilgrimage as well as a place for excursions.

We have only to think about how we have felt ourselves when we have gone to Mount Vernon to visit the home and the tomb of Washington. That too has a natural setting of great beauty. As the first great Shogun loved these mountains, Washington loved the view up and down the Potomac. The spirit of Washington seems to hover about Mount Vernon, in the room where he died, by the trees which he planted, in the garden as one gets the scent of the boxwood which he set out, and down at the tomb where his body is buried.

At Mount Vernon his virtues stand out so distinctly and one realizes them so vividly, that one worships instinctively. A bit of divinity was incarnated there. We don't worship him, but the God who made him, but his spirit helps us worship.

In the same way these pilgrims to Nikko write their prayers, and toss their coins and bow before priests, who represent something of that Divine Presence which no eye has ever seen in Japan or America but which all devout souls can feel.

This first Tokugawa was not emperor. He was Shogun, or "barbarian subduing generalissimo." This was a title which had originated in the twelfth century when a feudal chieftain got supreme power but did not displace the emperor—just as for a few hundred years before that time a "regent" had supreme power although the emperor kept the throne.

This George Washington of Japan was buried at Nikko by his own order. His grandson built the Shinto Temple in his honor.

It consists of a series of pagodas, stables, warehouses, fountains and shrines, set on a mountain side, in a great forest, connected by long flights of stairs. As we go on into this temple, most of which is out of doors, we rise higher and higher until we come to the tomb which crowns the summit. The buildings are one story, made of wood, and are ornamented with brass, lacquer, pottery and all manner of carvings and images.

The stupendous work took twelve years to build, cost ten million dollars, and an average of 6,642 men were employed upon it for the entire time. The most celebrated artists and craftsmen were brought from all over Japan, competing with one another in the work.

The best known carving is that over the stable, "The Three Monkeys," one with his paws over his eyes, "see no evil," another with his paws stopping his ears, "hear no evil," and a third with a paw on his mouth, "speak no evil."

Such a little image set up in every home and every church in America could impress upon us a needed lesson. And like every other truth in existence, if seen out of perspective, it becomes a falsehood. As one member of our party interpreted it, it would permit every crooked politician in the United States to pursue his own malodorous way undetected, and unresisted. There is something more to Christian virtue than sitting like the three monkeys. See the evil, hear the evil, cry aloud the evil, and cast it out.

But eight hundred people shut up together in a ship might profitably meditate before the three monkeys every morning.

More impressive than this temple at Nikko is the setting. The mountains round about, the forest of giant cedars or cryptomeria trees, the road leading to Nikko bordered by the same magnificent trees, the sky, the far off views, combine to make a temple which is the finest I have ever seen. "Nothing finer in Japan," said a friend, who has been here before. One could stay and study the detailed work on and in each building for months. Art critics and students of religion write books upon just this one place. And lest I appear to have been unduly enthusiastic over the trees I cite these words from Prof. Charles Sprague Sargent's "Forest Flora of Japan:" "Japan owes much of the beauty of its groves and gardens to the cryptomeria. Nowhere is there a more solemn and impressive group of trees than that which surrounds the temples and tombs at Nikko, where they rise to a height of 100 to 125 feet; it is a stately tree with no rival except the sequoias of California."

The sacred Red Bridge is another art object of Nikko well known to the Western world. It is of red lacquer, eighty-three feet long and eighteen feet wide, "sacred" to all but the small boys who, monkey-like, scoot over it at night when no one is there to see. Only the Emperor or his messenger *en route* to the temple may use it.

It is the bridge which General U. S. Grant was invited to walk over when he was in Nikko in 1879. His delicacy in refusing quite won the Japanese.

Although one account says that nobody has seen Nikko who has not been there when the flowers are out in the spring, and another says that the time to go is in the autumn when the flaming red maples make the mountains gorgeous, I am happy to take away with me the memory of the dazzling mountains, snow clad, rising up against a sky of perfect blue, and clothed here and there with the dark evergreens whose message of fidelity is the same in the Orient as it is at home.

The International Institute of China

Gilbert Reid

AS the founder of this Institute some twenty-eight years ago and as one who has been responsible for its direction during these years of frequent changes and many upheavals, I find it difficult to make a selection of incidents in its life which will be interesting to the readers of the *Universalist Leader*. I will merely give a few glimpses and leave to one's imagination the task of further portrayal.

I suppose what has always interested me as much as anything is the way I ventured forth on a new line of missionary enterprise in China. In the spring of 1894 I had been for a little over eleven years under the charge of the American Presbyterian Board of Missions, and of course had received its guaranteed support. It was a great thing to have connections with a great denominational movement like that of the wealthy and influential Presbyterian Church. During my years of service in the Province of Shantung I had learned the importance of winning the friendship and making use of the influence of two classes of influential Chinese, the Mandarins and the Literati. For such an idea I had also managed to receive the countenance and finally definite appointment of the Presbyterian Mission in the whole Province of Shantung. In the spring of 1894, when it was proposed that I return to my work, after a furlough in the United States, I made known to the officers of the Presbyterian Board my desire to work among the higher classes in China, not that I intended in any way to ignore the common people. The Board suggested that if I wished to undertake such a new line of work I had better do it independently. That meant that I would be independent, not only of their control, which was agreeable enough to me, but of their support. However, I took the risk.

In the autumn of 1894 I returned to China to establish what I called the Mission among the Higher Classes in China. I decided to initiate the work in the national capital. I had a little over a thousand dollars to use for such a venture, a very small amount of money in the attempt to reach the highest officials in the Chinese Government. Moreover, I had no guarantee of money for subsequent years. This was the risk I took. The experiment proved worth while; for over twenty-eight years I have carried on the work and have not yet been stranded.

The plan and name of the Mission among the

Higher Classes in China was soon transferred to the other name, the International Institute of China. The plan and aims have, however, remained the same all through these years. My first efforts to establish any kind of an organization were rather feeble. In fact the contact which I had with the Chinese was more personal than as a representative of any organization. The time was opportune, for I returned to China during the war between China and Japan. I at once took an interest in the Chinese side of the conflict and showed my interest to the highest officials in the government. I drew up various memorials in favor of national reform, based especially on sound moral principles. I received most hearty and sympathetic response from those who directed the affairs of state, even from those who had previously had no contact with any foreigner whatever. I had one further advantage from an appointment which I had secured as Peking correspondent of the *London Times*. I was thus representing a powerful organization, and I was also being safeguarded financially.

By the spring of 1897, after a very wide acquaintance with Chinese officials of all grades, I secured the official sanction under official seal of the then Imperial Ministry of Foreign Affairs, which might more properly be called a Cabinet, for it consisted of two Manchu princes and nine Ministers of State. This was the first time that such countenance had ever been given to any scheme under foreign direction. It was also the first time that such a body had given recognition to a private individual without the intercession or recommendation of a foreign legation.

It then became my duty to try to carry the plan into speedy execution, with all the necessary buildings for such an enterprise. The task of looking after the work in Peking during my absence was left with a distinguished American, the Rev. Dr. William A. P. Martin. It became my task to go to America and then to Europe to try to secure funds for the erection of buildings in a project that was unknown everywhere I went. In two months' time I had secured from Chinese and others in Peking, Shanghai and other places some $20,000. I remained away from China for two years. I was not a great success as a money-raiser. I had a number of conditional promises, and I also had many strong committees. So when I returned, in the autumn of 1899, I did not return as a great success.

Right here I should state what was the chief aim of the Institute. First of all it was naturally an effort to get the influence of the most influential men in China for the uplift of the people of the country. It continued to be, and is still, a Mission among the Higher Classes. Secondly, it has had an international feature, because we aim to promote harmony between the people of China and all other nationalities. For this reason the Institute was called International. We had, also, and have still more to-day, the other element of harmony as existing between Christians and those of other faiths. In the third place, we had the broad outlook of promoting sound learning, of advancing truth and righteousness, peace and good will, and of educational efforts that would be more considered as general enlightenment rather than of technical class-room instruction. But above all we had as our chief object, which was what had secured for us the favor of the Chinese Government, that of primarily seeking the welfare of China and the Chinese people.

Having had a short period of great favor and recognition, it was a part of the discipline of life that I should be faced with unsurmountable obstacles and many discouragements. The year 1900 was the year of the Boxer uprising. We were besieged in Peking, and what little personal property I had was destroyed, and it seemed then that it was foolishness to attempt any kind of work among the Chinese officials who had given their countenance to this anti-foreign fanaticism. Moreover, American and European friends as well as Chinese seemed to have forgotten me or the Institute. For months no financial support came from any source. This was once when it seemed that I might get stranded, and that the plan of the Institute might as well be abandoned. But a kind Providence opened a new door of relief and usefulness. I again became a newspaper correspondent, for the *Morning Post* of London. After the legations were relieved, I also became interpreter to the British forces. Thus I made enough money to be independent for several years, and was able still to keep the work of the Institute going.

From 1902 to 1916 the work of the Institute was carried on in Shanghai rather than in Peking. A part of this period I carried on class-room work with about a hundred students under my charge each term, many of them men of literary degree, and all of them non-Christians. Many lectures were given in public and several books were pnblished in Chinese. The Chinese in Shanghai nobly seconded my efforts by purchasing for the Institute a fine site which is now worth three times what it originally cost. Those were happy days, days before the Great War, days which will never return.

Not only has the Great War affected the spirit of human brotherhood among nations of the West, but it has wrought evil to the thinking and living, not only of the Chinese but of those from abroad who have taken up their residence in China. During this period of world-wide turmoil, hatred, and confusion, part of our time and work has been spent in Shanghai, part at home in the United States and more here in Peking. The political situation in China is so bad that it makes difficult carrying out the plans of the International Institute. But I have determined not to falter. I regard Peking now, as in 1894, as just the center for such work as the International Institute from its beginning has tried to do for the welfare of the Chinese people.

There are two features of any such task as lies before us now which are worthy of consideration. One is the great need, or in other words the destitution, especially from the moral and spiritual side, which is found in relation to the higher classes of China to-day. The other phase is the unusual opportunity for showing one's friendly interest and in receiving the response of the Chinese to any such spirit of friendliness. These two phases impressed me when I began the work in 1894. They again impress me as I resume my work in Peking at the present time.

Besides undertaking to put up suitable buildings as a great educational social center, I have recently

started in Chinese an international journal, "a weekly of good news," meant to be constructive, conciliatory and helpful. By dwelling on the best side of life everywhere, and by talking of that which is good, beautiful and true, it is our hope that we can arouse both the enthusiasm, the hopefulness and the resolve of the Chinese, so that their country may really become one of the great nations and democracies of the world.

This is our task, hard enough for any one. I am now sixty-five years of age, and am beginning all over again, as if I were twenty-five. I am working on as if I were going to live forever, but I can not tell how far Providence is going to agree with my personal desires. So it is necessary to have others associated in the work who will be of kindred spirit, and for such a financial backing is essential, more than it has been in my own case.

Here is a chance for Religious Liberals. What do you think of the matter? Do you think it is worth while to help on such a cause? We have our connections with hundreds of influential men all over China. We aim to help rather than to proselyte. We aim to do good, whether others accept our ideas or not. This is a form of Christian humanitarianism. This is Christian Internationalism.

The Gunnison Memorial Chapel

Richard Eddy Sykes, President of St. Lawrence University

FOR half a century, the late Dr. Almon Gunnison was a faithful and chivalrous servant of the Universalist Church. With characteristic enthusiasm he worked for its upbuilding, and in every section of our country, as a leader, carried its banners and inspired others with his spirit. He was the friend of all educational institutions, but especially devoted to those established by the people of his own faith. After he had crossed the narrow strip of land known as middle life and had earned the privilege of a few years of quiet before the night came on, he was called to the presidency of his Alma Mater. Though his hair was white and his physical vigor slackened, yet, with the ardor of youth, he heeded the call and for fifteen years, with a rare singleness of purpose, gave himself to the service of this college of the North Country. Others before him laid the foundations strong and deep and on these he began to build the greater St. Lawrence. Students came in ever increasing numbers, and to-day the university buildings, several of which were erected through his efforts, are entirely inadequate.

Looking across Quad toward the Chapel, Richardson & Fisher Halls from Cole Reading Room

Soon after Dr. Gunnison's departure, his former students and friends, appreciating what he had been to them and the college, wishing to give expression to their love and friendship, inaugurated a movement to provide a fitting memorial. This feeling was shared by the Board of Trustees of St. Lawrence University, and they voted to erect a Gunnison Memorial Chapel on College Hill, asking the friends of Dr. Gunnison and others devoted to the causes which he served to join with them in raising $200,000, the sum necessary for this purpose. What could be more refining than such a chapel, beautiful in design, a constant visible reminder to succeeding generations of students of Him who is invisible, dominating the group of buildings and in view from the countryside far and wide, its bell, like the Angelus, daily suggesting the deep and abiding realities of the unseen!

Of this fund we have in hand $51,000, $25,000 of which was bequeathed by Dr. Gunnison's son, the late Frederic E. Gunnison. The chapel, designed by the famous architect, Bertram G. Goodhue, of New York City, will be Gothic in style, with a seating

capacity of eight hundred. In it we plan to have a great organ, and daily the students will feel the uplift of prayer and the inspiring hymns of the ages. In keeping with the traditions of St. Lawrence, these services will be non-sectarian in character, making the universal appeal to which all hearts respond.

The building of the Gunnison Memorial Chapel is a part of a greater campaign conducted by the alumni and friends of the University for a million dollars to increase the endowment and erect additional buildings. The need of a new chapel is most urgent, for the room in which chapel exercises are now held, even when crowded, will not contain much more than one-half of the present student body. In view of this fact and of the steady increase in numbers, we are facing an acute situation.

Will not the many friends of Dr. Gunnison, having felt the inspiration and charm of his magnetic personality, come forward now and manifest their love for him by generously contributing to the building of this chapel in his memory?

We also urgently appeal for immediate financial encouragement to that larger group—the spiritual descendants of those brave and hardy men who, during the pioneer days of northern New York, nearly seventy years ago, planted the standards of their Christian faith and from their meager incomes established St. Lawrence University.

The need is imperative. No cause could be nobler. The time is limited. Contributions must be received between now and June first—a period of only a few weeks, as the campaign is to be completed before Commencement of this year.

For convenience and prompt action a form of pledge is printed in this issue of the *Universalist Leader*.

Let every reader of this appeal sign one of these pledges for as generous an amount as possible and forward to Richard E. Sykes, President of St. Lawrence University, Canton, New York.

Metropolitan Ministers Indorse the Plan

The ministers of the Metropolitan District of New York City gladly and without reserve approve the plan, submitted by President Sykes, for the Almon Gunnison Memorial Chapel at St. Lawrence University, and heartily indorse the effort to raise funds.

Joseph Fort Newton,
Helene Ulrich,
Church of the Divine Paternity.
Thomas Edward Potterton,
Church of Our Father.
Arthur Wilder Grose,
All Souls Church.
Burte B. Gibbs,
Church of Good Tidings.
Clarence J. Harris,
Washington Heights Church.
Henry R. Rose,
Church of the Redeemer, Newark, N. J.

THE GUNNISON MEMORIAL CHAPEL FUND OF ST. LAWRENCE UNIVERSITY

.....1923

In consideration of the gifts of others for the same purpose, I promise to pay to the Gunnison Memorial Chapel Fund of St. Lawrence University the sum of..... Dollars ($.....) as follows:

(a).....Cash in full herewith.

(b).....Initial cash payment herewith and balance as follows .....

(c).....Semi-annually for five years, beginning June 1, 1923.

(d).....Annually for five years, beginning June 1, 1923.

(e) .....

.....

Name .....

Street .....

City and State .....

Vest Pocket Lay Sermons

XXIV "All's Love, Yet All's Law"

Agricola

"God's in His heaven,
All's right with the world."

SO wrote the sagest, sanest, soundest poet of the nineteenth century. If God lives all is well. We need ask no other question. Grief, pain, defeat, may do their worst. They are swallowed up or forgotten as we look upward into the shining heights.

What is up there? Millions of suns like our own, perhaps with planets like our earth whirling around them. Constellations—Hercules, Ursa Major, Taurus; nebulae; Andromeda, Lyra, Orion.

What are they doing? Obeying eternal, universal law. Not a tiny speck in this infinity of worlds, not a star, but moves majestically according to unvarying laws.

But is that all? Does law exclude love? Or is there a heart to the universe? The poet, who sees farther than ordinary men into the meaning of things, says that though all is love law exists. Many people to-day, inspired by the far-reaching revelations of science, are inclined to reverse the order and say that all's law, thus putting law first and love afterward. But, does love really exist and is the universe ruled by these dual principles, or are we the creatures of iron necessity, and our dreams a fable of our own invention?

The poet sees farther than the scientist. Browning begins where Darwin ends. The one perceives only matter, wonderful and mysterious as it is. The other enters into the invisible things of the spirit, apprehended by imagination and faith.

The poet was right. Love comes first. Love is the creator, law its obedient servant. Love governs, law is its mode of operation. Gravitation is the way God orders His millions of worlds. Goethe understood the magnificent sweep of this process.

Thus at the roaring loom of Time I ply,
And weave the living garment of the Deity.

Law is the will of God pulsing through atoms, suns and souls. It is not hard in the twentieth century to realize that law is universal. The real difficulty is to believe that love is likewise omnipresent. Listen to Browning again:

"And God is seen God
In the star, in the stone, in the flesh, in the soul and the clod."

It is becoming easier to believe in God since science has broken up the atom and revealed there unbelievable motion and unimaginable power. Instead of reviling science religion ought to cherish it as her most effective ally. Deism falls, the gulf between science and religion disappears, and difficulties vanish as modern research discovers that matter is only static energy, and defines that energy as the pulsing, mysterious force that exists in and through all visible appearances. This power we call God, a being who plans, cares, loves.

All's law *because* all's love.

Representative Universalists

X Nancy Manning

"AUNT NANCY," some one remarked, "is the most turrible Universalist I know." She is "Aunt Nancy" to nearly the whole town of De Funiak Springs, Florida, because for years she has gone wherever there was any need, with her ministry of helpfulness. Once a good Orthodox sister said to her, "Aunt Nancy, I don't see how you can be so good and be a Universalist." Aunt Nancy, disclaiming any special virtue, answered, "The only reason I do what I do is because I am a Universalist."

That is the kind of a "turrible" Universalist that she is, but she can be just as "turrible" when she feels it necessary to argue for her faith, or to remonstrate with a backsliding brother who does not come to church as regularly as he should. She shows her faith by her works, which is the most convincing demonstration, after all, but she can use other methods when necessary.

Perhaps we would have had a church in De Funiak without her, but I have never seen or heard of any one who thinks so. Dr. Shinn visited there in February, 1898, and with his untiring missionary zeal was eager for the building of a church. "Aunt Nancy" and her husband, Marvel Manning, sheriff of Walton County, were entertaining Dr. Shinn, and Mr. Manning said, "Dr. Shinn, if you will stay here a few days and secure the lot, I will pledge you the church building one year from this date." Before Dr. Shinn left, the lot was bought and paid for, and the building committee appointed with Mr. Manning as chairman.

Less than a month later he was killed in the discharge of his duty, but, instead of despairing, "Aunt Nancy" took up his work where he so suddenly laid it down, accepted the chairmanship of the building committee, and two days before the year ended the church was finished, and dedicated on the anniversary of the conversation which started it. The chairman of the building committee did not merely oversee the work, some of the sandpapering of the interior woodwork she did herself.

So she has built herself into the little church, into the structure itself, and still more into its life. At one time or another, she has held most of the official positions in it, from janitor to Sunday school superintendent, and when the State Convention was organized there in 1908, she was chosen its secretary, a position which she held until a few months ago.

And now that she is nearing the three score years and ten that we used to think was the normal span of human life, and has had to relinquish some of the work to which she has given herself without stint or reservation, the little church across the street from her home becomes each day dearer and dearer, because it has held such a large place in her life.

"AUNT NANCY" MANNING

Other activities have also claimed her time. She has been an earnest worker in the W. C. T. U., and has served as one of its state officers; she worked for the establishment and building up of the town library; everything that has helped to make the community a better place to live in has had her encouragement and support.

But more than anything else, the fact that the whole town calls her "Aunt Nancy" is the best evidence of what she is.

Front Porch Studies

MIAMI is "the land of birds and flowers," according to the advertising literature, most of which is apocryphal. A few years ago, when I first visited this place, the flowers of the field and the birds of the air were of bewildering beauty, but now it is different, because, as in all new places, a sordid spirit has taken possession of the people; the flowering fields have been cut up into town lots and are being minted into gold. The prudent officials said unto themselves, "We must protect our birds and make a little cash on the side," and so they have sold their wealth of bird life for a few paltry dollars in license fees, and have turned an army of ruthless gunmen into the open, and to-day th's bird-life-land looks as northern France appeared after the Germans had gone through and back again. Now beautiful Florida, once the all-year-round bird home, has changed into a flag station on the through line over which the birds migrate north and south twice a year. Just now they are going north, and soon will be making glad the woods of New England. Where they have been all winter I do not know, but for a month they have been coming up out of the southern sky, and singly and in groups and great flocks they pattern the heaven of early morning, revealing to the initiated by their motion in flying what they are, writing, as it were, their autographs upon the sky.

Some come here to stay, like the mocking-bird and cardinals, but most of them are like our late human visitors, lured by the warming sun to the north to scatter all over the big world. And now, e'er long I can be saying that there are more kinds of birds in a wooded half-acre in New England than in many acres of this "land of birds and flowers." But they are here now and bring me joy as I watch and listen from my front porch.

Out over Bay Biscayne such numbers of ducks as one could hardly dream of go tumbling over the water in long lines, while above them the wild geese are outlining some of the letters of the alphabet in their groupings, and I am always wondering how they keep their formation through sunshine and storm. It requires discipline and localized authority among men to keep to group movements. Then there are always some of us who object to following any leader, and even object to others doing so, and so we cut loose from the crowd and keep just far enough away so they can hear our fault-finding, but near enough always to share in the good camping and feeding places!

We are adventurous, we want to get out of the old track. We do not want to be tied up to any one old goal. We want something new, which proves simply that we are bigger geese than those in the air, as we become the easy spoil of the hungry sportsmen who would use us for their own advantage.

Outside and over the ocean, there is a continual row of lumbering pelicans moving up and down the short flight between their nesting-place and their fishing ground. The pelican is about the homeliest and most ungainly creature that flies. He has no sense of humor, else he would die with laughter at the reflection of himself in the water! And yet he always reminds me of a type of man, very common to see, but uncommon to be.

The pelican starts out at a regular time in the morning to go to business, his business being to gather the big pouch under his long bill full of fish and take them home to the babies in the nest. The human type which he reminds one of is the big, pompous, prosperous business man as he strides down Commonwealth Avenue or Fifth Avenue of a morning. Like the pelican he moves with slow and quiet grandeur, oblivious to everything about him. His pouch, full of good things to eat, is swung a bit lower than the pelican's and he does business only at the office, whereas the bird picks up business wherever he can. And one of the sights of the sea is to see this clumsy bird swinging his way thirty to fifty feet above the waves with a most imperturbable manner, and then he suddenly hovers in mid air for an instant. Then his big bill is thrust downward and he follows, swift as an arrow and straight as a plummet, down beneath the surface, to rise an instant later with a good-sized fish which is chinked into the already full basket, and again he is on his imperturbable way. Except for the babies in the home nest, the pelican and the plutocrat belong to one family!

One of my favorite birds of boyhood was the blackbird of the fields and swamps. He was of attractive shape and rich, black color, occasionally with scarlet shoulder straps, but he could not sing any better than I could. In some way he has got mixed with the English starling, and now we have the purple grackle, which is like and yet unlike the friends of my youth. As a passing bit of bird life we say, "a flock of blackbirds," but when they alight on the lawn and the sunshine falls upon them, behold, the black is turned to brilliant purple and the bird is an iridescent jewel.

He is a walking bird and not a hopping bird. He trots along the ground, putting one foot before the other like a man, or more like a drunken sailor. But still he can't sing. As he walks along, occasionally he opens his long bill and emits a noise like the squeaking of a rusty door hinge. These birds are gathering here now for the great flight to the north, where I read, in a letter just arrived, that it is expected the robins will soon appear. Robin Redbreast is a rare and choice visitor here. To see half a dozen a season is accounted an achievement. The robins want a bit of cold weather to bring out their color and their song.

To see birds now in Florida one must leave the newly built streak of civilization along the coast and plunge back into the Everglades, and try and get there before the licensed bird-murderer does. Wondrous sights there are now, and not the least interesting is the dirty and despised buzzard. As long as he floats 100 feet or more up against the marvelous sky, he is a work of art, so graceful in flight, and even more so when poised, without perceptible motion, way above all things earthly. But don't get too close, for, like some people, he is loved and respected only at a distance.

But out there in the vast prairie and among the

oasis of trees, and all along the slowly meandering streams, there are the blue and white herons, the snake bird, occasionally a real eagle, and cranes, and not so very long ago the birds above this mysterious prairie —not swamp, remember—used to be as a cloud in the sky. Perhaps they will be so again when civilized man becomes as civilized as the savage Seminole now being driven deeper and deeper into the wilds.

F. A. B.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Sufficient Income

THERE came unto me a man who was older than I, and he said, I and my wife, we are Hard Pressed, and we can not give money for the Lord's Work. Yea, we are hardly able to live upon our Income.

And I said unto him, Cease trying to live upon thine Income.

And he asked, Upon what shall I live if not upon mine Income?

And I said, Live not upon thine Income, but upon thine Outgo.

And he said, Thou utterest a Dark Saying, and it hath no Meaning.

And I answered, My words are words of Wisdom and Soberness. No man can live upon money as it cometh in, but only as it goeth out.

And he said, That is true enough, but if more goeth out than cometh in, surely he will be in poverty, and come to Want, and his Children shall Cry for Bread.

And I said, How old art thou, and how old is thy wife, and how old are thy children, that are to cry for bread?

And he said, I am three score and seven years old, and my wife is as old as she feeleth and looketh, and my children are grown and married.

And I said, Wherefore shouldest thou and thy wife seek to live upon thine Income from thine investments?

And he said, Any other method is Ruinous.

And I said, Not so. How much money did thy father leave thee?

And he said, Not a cent. I worked hard for every dollar that I ever had.

And I said, How much dost thou plan to leave thy children?

And he said, A few thousand shekels each.

And I said, See thou do it not. Take account of thy property, and make it last as long as thou and thy wife shall live, and Blow It In.

And he said, Dost thou practise what thou dost preach?

And I said, I started each of my children in life with a Good Education and One Hundred Shekels, and that is Enough. As for what Keturah and I have saved, we intend to Spend it, and not deprive our children of the joy which we have had of struggling and saving.

And he said, Thy children will be Bitterly Disappointed.

And I said, Not so. My children are all capable of taking care of themselves, and they will rejoice in Every Cent which their parents enjoy, and so will thine.

And he said, May it be that the Bankers and Usurers can tell me how long my Money will last for me and my wife, if we seek not to save it for our children?

And I said, They surely can; for most of the wisdom that the Bankers have is in the form of Interest Tables and Annuity Tables which other men have compiled, and even the Bible Societies and the Missionary Societies know that much about a man's use of his money.

And he said, If it were so, then could I and my wife Dismiss Anxiety and Increase our Gifts for Sundry Good Causes, and live joyously the years that are before us.

And I said, Go to it. It were well for thee and for ten thousand other men of thine age to discover what I have told to thee. Thou needest not to worry about living upon thine Income; live upon thine Outgo, and behold, thou hast enough and more.

Now these are words of wisdom that I proclaim unto all men and women who have reached the age of three score, and have laid aside a little money. Lay not up for your children treasures on earth, where Lawyers thrive on contests to break the will, and children spend in folly what their parents have earned with toil. Hast thou not toiled for these children since ever they were born, and nurtured them and educated them and given them a start in life? Go to, now, and let thy gifts to thy children be in spiritual things, so that they wait not eagerly for thy death, but dismiss anxiety and care from thy life, and live upon thine Outgo. And thou shalt have treasure for the work of God, and cash and grace sufficient for thy need.

* * *

A PLEA FOR CONSISTENCY

To the Editor of the Universalist Leader:

As I suppose I am the one that one of your correspondents refers to as being "relieved," perhaps I may be pardoned for explaining just why I felt relief. In commenting favorably on Frank Oliver Hall's article entitled "Did Jesus Mean It" I only had in mind Luke 6 : 29-30.

Now I have been closely associated with Christian people for more than fifty years and I have never yet seen a case where the instruction contained in these verses was carried out. I would travel many miles to witness such a case and see what the outcome would be.

I have known Christians to run, strike back, and appeal to the law, but never yet have seen one turn the other cheek for another blow. I have never known one to reward a man for taking away his coat or anything else that he valued. I have never known a Christian to give to everybody who asked him for anything and in no case ask for its return. The truth is, this policy would ruin any man financially just as soon as it became generally known. Another truth is that it would put a premium on wrong doing, which is contrary to God's dealings with man.

If the words of Jesus are to be taken literally and applied to the present time then his followers must be a company of universal slackers. I do not like to think that, and therefore *on their account* I felt relieved to learn that the words were intended only for an

occasion. I am personally acquainted with a large number of conscientious objectors, and I have thought that they objected just as much to doing these things that they think Jesus said *do* as they did to doing the things that they think he said *not do*.

I hold that consistency should be stoutly maintained in all religious belief and activity. I know of a conscientious objector who said that he would not physically defend his wife or children if attacked by ruffians and violently assaulted. But he never looked like a man to me after that. I admit that this attitude is consistent with the idea of shirking all responsibility wherein personal safety is involved, but it is not consistent with love of right or sympathy for the wronged.

The idea seems to be prevalent in some quarters that reason should be shelved when religious matters are being considered. But the very opposite is true. There is not a single truth that does not accord with sound reasoning. And I maintain that it is neither true nor reasonable that God pursues one course and then insists that His children shall pursue another that is diametrically opposed thereto in principle. Retribution for sin is certain at some time or other, and there is no such thing in real Christian thought as encouraging it by reward or in any other way.

Charles F. Lilley.

Elmira, N. Y.

* * *

A TEXTBOOK ON LABOR*

The growing interest which the Church is showing in the industrial order has created a need for a book of exactly the type of Professor Watkins' "Introduction to the Study of Labor Problems." A liberal weekly of importance recently pointed out that if the Church is to deal with modern industry it must be better equipped than it now is. Many ministers feel their lack of knowledge and seek to repair it. Many laymen, too, who know one phase of the problem well, are realizing how many-sided it is, and are seeking to study it in relation to its growth and development. Ministers and laymen alike will find in Professor Watkins' book a source of valuable assistance.

The author is an economist of ability, and his understanding of the fundamental economic principles is comprehensive and exact. His summary of the various theories of wages is a masterpiece of condensation. To his economic knowledge he adds experience with the working man and a broad sympathy for his demands. He is economically sound without being cold and hard, and he is sympathetic without being sentimental.

The historical background of the labor problem is of greater importance than is generally recognized. For well over a century there have been unions and strikes, and the development during that time must be traced if one wishes to understand existing conditions. Professor Watkins follows his problems from their origin to the present, tracing them carefully in both this country and Great Britain.

In analyzing the problems as they exist to-day he is careful to define exactly and to state facts accurately. He deals with the standard of living, with the wage problem, with the hours of labor, with woman and child labor, with unemployment, with waste in industry, and with industrial unrest. Each of these problems is resolved into its composite difficulties. Each of these is treated historically and economically. Statistics are given, but more effective and helpful is the constant use of illustrations from familiar events of the last year or two. The result is that one understands the theoretical side, but does not fail to tie the theory up with what is actually going on.

After stating and describing his problems, Professor Watkins turns to a consideration of the various methods of readjustment. His two chapters on the labor movement and his chapter on employers' associations contain an exceptionally impartial account of the purposes, practises and history of these two factors in modern life. Arbitration boards, shop committees, profit sharing, and co-operation have a large share in Professor Watkins' treatment of the problem as a whole. Nor is he oblivious to the more radical methods suggested for a solution of the difficulty. His chapter on socialism reviews briefly but comprehensively the various schools, their claims and the claims of their critics, and makes a statement of recent tendencies. The last two chapters deal with labor legislation and social insurance.

To give an idea of the method employed, the chapter on industrial unrest might be analyzed. Definitions come first—definitions of strike, boycott, lockout, and blacklist. The development of strikes and lockouts is described, their waste estimated, their causes suggested. The causes of unrest are neatly grouped under five heads—psychological, moral, social, political, and economic. The legal status of unions and union methods as developed both here and in England is treated. Each of the various union weapons—strike, boycott, picketing, union label—and the employer's blacklist is considered from the legal point of view. The use of the injunction and the growth of violence are discussed.

This method of minute and systematic analysis may not encourage a pure literary style, but it does make for clearness. Without the slightest background any one could read the book and on finishing it would have an unusually comprehensive grasp of the problem. Those who consider themselves well informed, on the other hand, will appreciate the book as a work of reference, giving complete and accurate information on every phase of the subject. The one drawback is that four or five years from now, if change continues at its present rate, the book will be antiquated. At present it is an invaluable textbook for both the experienced student and the novice in labor problems.

G. H.

* "An Introduction to the Study of Labor Problems." Prof. Gordon S. Watkins.

* * *

DEATH OF THE REV. JAMES VINCENT, D. D.

The Rev. James Vincent, D. D., for over half a century prominent in the ministry of the Universalist Church, died in Girard, Penn., Monday, April 23, at the age of seventy-eight years. He was for many years State Superintendent of Universalist churches for the state of Pennsylvania and had been an active preacher and pastor for over fifty years. Dr. Vincent was located in Universalist parishes at Mexico, N. Y., Barre, Vt., Shirley, Mass., Calais, Maine, Danbury, Conn., Fulton, N. Y., Oswego, N. Y., Philadelphia, Penn., Harrisville, R. I., and Girard, Penn. He was a native of Ohio, a graduate of Miami University in the class of 1870, and of the St. Lawrence Theological School at Canton, N. Y., in the class of 1871. He was ordained in the year 1871 and in 1899 Miami University conferred upon him the honorary degree of doctor of divinity.

Dr. Vincent leaves a widow, Viola Davis Vincent, well known in the women's organizations of the Universalist denomination, two sons, Shelley D. Vincent of Milford, Mass., and Captain Max G. Vincent of Philadelphia, Penn., one daughter, wife of Dr. Raymond Thomas of Cleveland, Ohio, and five grandchildren.

* * *

AN OFF DAY

"Mother," said little Bobby, "what does father go down town for every day?"

"Why, he goes down town to work and get money so that Bobby can have a good dinner every day," his mother replied.

A few days later when Bobby sat down to dinner he viewed the table with a critical eye. Seeing none of his favorite dishes, he disdainfully shrugged his small shoulders and grunted:

"Huh! Father didn't do much to-day, did he?"—*Harper's Magazine.*

Home and Children

KISSED HIS MOTHER

She sat on the porch in the sunshine,
As I went down the street—
A woman whose hair was silver,
But whose face was blossom-sweet,
Making me think of a garden,
Where, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful and brave and strong;
One of the hearts to lean on
When we think that things go wrong.

I turned at the click of the gate-latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will—
A face with a promise in it,
That God grant the years fulfil.

He went up the pathway singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving hearts,
Since time and earth began!
And the boy who kissed his mother
Is every inch a man!

Youth's Companion.

* * *

ARMENIA'S HELEN KELLER

Nazala Samarian

The writer is a little blind Armenian orphan, thirteen years old, whose bright mind and sunny disposition have won for her the sobriquet of "the Helen Keller of Armenia." She was formerly the star student in the Near East Relief's school for the blind in Harpoot, Turkey-in-Asia. Two months before this story was written she was brought from Harpoot to Aleppo, Syria, where she has become the leader in a similar school for blind Armenian children. Tuis article, which she calls her "Story for America," was translated into English by the Near East Relief Director in Aleppo.

IT is only three years since I lost my sight in a great plague of eye disease which swept through the refugee population of the Turkish interior. Therefore I can remember very well what it is like to *see*. I try very hard all the time to remember what colors and flowers and sky looked like, so that when a thing is described to me and I have felt it with my hands, I get a mental picture of it with its real colors.

Many of our blind children have been sightless so long that they have lost this faculty of "imagining" colors. They no longer even try to "see" with their mind's eye, and I think this very unfortunate, because I get a great deal of pleasure out of the mental pictures of things as I used to know them.

To become blind is very trying, especially at first. But it is a stimulus to the development of your other faculties. As soon as I lost my eyesight, even before I left the hospital and had discarded my eye bandages, I began to use my hands in new ways, to replace the seeing-sense which had gone from me. It was an interesting study, trying to comprehend things from what my finger tips could tell me. It took me longest to learn to read the Braille books, but now I have thoroughly mastered finger-reading. I read much more than I ever would have done with my eyes.

People are very kind to blind folks. They do many things for us, which save us time, and give us leisure for study and work. Here at Aleppo, in the big orphan school of the Near East Relief, we have now nearly a hundred blind children. We have good teachers, some of whom are themselves blind, and who therefore know our difficulties. We live in two small buildings of stone, one for the boys and the other for the girls. Each building consists of just one big room, so that there is no difficulty in finding one's way about. Our pallets for sleeping are on one side of the big room, while our work benches and school mats are on the other side. In front of each building is a sunny yard, where we can sit or play quietly and undisturbed during recreation hours.

Each day we spend about three hours at school work and about three hours in learning useful things, such as basket making, rug weaving and music. It is curious how much music means to blind people. Almost all our blind children are learning to play some instrument, and we have two orchestras, one of boys and one of girls. Every day we enjoy a little concert by the orchestras, and we never tire of listening to them, although they do not have a great variety of musical numbers. We all think that they play well, but of course visitors might think their efforts rather childish. Never mind, they will improve day by day, I am sure, and certainly that is the most important thing—to grow better and better at whatever you are trying to do.

In our idle moments, we amuse ourselves mostly by talking. There are some wonderful imaginations among our blind children, as you would admit if you could hear us talking about what we think America is like. You would say that our descriptions of America are very quaint, probably. Some day I intend to write a letter to my friends of the Near East Relief, describing what America is like in the minds of a lot of blind Armenian orphans who have never seen it. My letter will be very amusing to the Americans, I think.

One curious thing about the conversation of our little Armenian blind orphans is that many of them

speak in Biblical language, owing to the fact that most of our Braille books are Biblical and the children naturally talk according to what they read.

Some of our children feel that the future is rather hopeless. We hate to feel that we are going to be dependent on others for many long years, even when the "others" are good and kind Americans. But I tell the children that even for blind people there is a place and a use in the world, if we will only try hard to learn useful things. The baskets which we make are very good baskets, I am sure, for we take a great deal of pains with them. The matting rugs which we weave are bound to be useful, for we are careful to make every fiber sound and strong. As we get more proficient, we shall weave more elaborate baskets, and rugs with beautiful patterns, which people will be glad to have in their houses.

Moreover, deprived of our sight, we shall learn to think better and more carefully than those who are bothered by seeing things all the time. We have no crowd of things rushing upon our attention from the images which our eyes bring us; therefore we can concentrate better on our inner selves. I have found that one can be very happy, even without the blessing of sight. I think, perhaps, it is even easier to be a good Christian without eyesight, at least that is what I am trying to be.

* * *

HEIRS OF KING TUTANKHAMEN

A Copt physician of Cairo has filed a claim to the property of the late lamented and lately discovered King Tutankhamen on the ground of lineal descent, and he has the papyri to prove it, so he asserts. At first blush it appears that such a claim to an unbroken line of descent through thirty centuries might be difficult to establish by documentary evidence. But it ought to be remembered, in the interest of the claimant, that, quite apart from his family records, the doctor's descent from the pharaoh is inherently probable. The simple arithmetic of the matter is that at a distance of even one thousand years—thirty generations—every one has approximately a billion ancestors. Naturally, some of these are duplicates. But if one climbs back up the family tree three times that far, the number of his progenitors who were contemporary with King Tut is the cube of one billion—a number which begins to look like the distance to the farthest visible star measured in inches. It would require rather definite evidence to overcome the presumption that King Tut (or any other individual of his generation) was among the number. The doctor's attorney might object that this proves too much; that what he wants is to establish not only a claim but an exclusive claim for his client so that he can get the inheritance. That is, to be sure, quite another matter, and one on which we shall not yield without a struggle. We have just as many ancestors as the doctor has—that is, a billion billion billion at the period in question—and in the absence of evidence to the contrary we have just as good reason to claim the king as one of them. We are not going to be disinherited without a contest. Mr. David Starr Jordan showed in a magazine article two years ago that not only the present king of England but practically every one else now living in England and the United States is lineally descended from English royalty of the twelfth century. It is these exclusive claims that make all the trouble. The same principle holds good in the field of spiritual inheritance. In the probate court of civilization, the world of to-day is the legitimate heir of the world of yesterday, and every individual can claim what he will of the preserved and transmitted assets of the past—provided he does not make his claim a pretext for excluding his fellow-heirs from participation in the common heritage.—*Christian Century.*

THE MASTER HAND

Mary D. Reed

What mind among us could conceive,
What hand among us could achieve
The gorgeous hue, the wondrous tint,
Which on our landscape daily glint?
The sky, the ocean, and the land
Were painted by the Master hand.

Could we have built the towering trees,
With strength to weather every breeze?
The water-fall, the sparkling rill;
The forest deep and cool and still?
'Twas by the Master builder planned,
And builded by the Master hand.

Could we have piled the mountains high,
With snow-clad peaks that reach the sky?
Or carved the rock-bound gorges deep,
Where foaming torrents rush and leap?
The Master hand has worked alone
With glacial ice and rugged stone.

He made an earth of beauty rare,
Protects it with His tender care.
Now this same hand still guides us all,
And even notes the sparrow's fall;
For everything, both small and grand,
Was fashioned by the Master hand.

* * *

NO AMPLIFIER NEEDED

Not all public speakers need an amplifier to make themselves heard. For example, there is Mr. John Barrett, former director of the Pan-American Union. The *Boston Herald* prints this story of him, which an ex-President of the United States used to be fond of telling:

One day when the President was attending a meeting he asked if Mr. Barrett were present. The chairman, who knew Mr. Barrett well, held his hand to his ear a moment and said, "No, he isn't in this part of the building."

Then he stepped into the hallway, held his hand to his ear and said, "No, he isn't in the building at all."

Then he stepped to the door of the building and, leaning out, held his hand to his ear and said, "No, John Barrett is not in Washington."

So the meeting proceeded.

* * *

FAIR WARNING

Members of the faculty of one of our universities tell a story of the days when a certain distinguished educator was a tutor in charge of student discipline at a New England college—a sort of proctor, apparently. On one occasion he was called out of his room by some midnight escapade. He was obliged as a matter of duty to pursue the disturbers, and with his long legs he soon found himself gaining rapidly upon them. Then his solemn voice rang out suddenly into the night: "Gentlemen, gentlemen, if you don't run a little faster, I shall be obliged to overtake you!"—*The Argonaut (San Francisco).*

* * *

THE MOTHERS OF MEN

"The happiest part of my life has been my mother."—*Phillips Brooks.*

"Mother love is always the most beautiful of joys."—*Rudyard Kipling.*

"The love of a mother is never exhausted, never changes, endures through all."—*Washington Irving.*

"No state is greater than its mothers."—*Theodore Roosevelt.*

"All that I am or hope to be, I owe to my angel mother."—*Abraham Lincoln.*

Young People's Christian Union

THE DIRECTOR'S DATES

May 6. Morning, Fitchburg, Mass.
May 11. Meriden, Conn.
May 13. Morning, Stamford, Conn.

* *

TWO BUSY CHURCHES

I have recently visited Akron, Ohio, and Chicago, and have found, as on previous visits, two of our most active churches. They are seven-day-a-week institutions and are touching individual and community life at many points.

At Akron, Ruth Owens has been the minister's assistant for eight months, and has demonstrated again how indispensable such a helper is. Of course the Akron church, like every other that had not tried the experiment, could not afford to pay a second salary, at least one large enough to command efficient assistance. But the church did employ a helper, and now it has discovered, like every other such church, that it can not afford not to have one.

In Akron, there are active Senior and Junior Unions, so active and enthusiastic that a supper meeting of both Seniors and Juniors was arranged on nine hours' notice, when the Director happened to be stopping over there, and thirty young people attended.

I was in Chicago, at St. Paul's Church, on Monday evening, April 16, and found so much going on that I hardly knew what to do. The big event was the third annual concert given by the Choral Society of Charles A. Stevens & Bros.' store. This was preceded by a supper served for the members of the society and others, and was followed by a dance in the Community Hall, when the singers were guests of the Monday Evening Club, an informal social organization connected with the church.

At the same time there were going on a Boy Scout troop meeting, and a rehearsal of a play since given by St. Paul's Y. P. C. U., followed by a business meeting of the Union, which was the primary object of my visit.

Here, also, an assistant to the minister is indispensable, and this year Miss Dorothy Karlen, who has grown up in the parish, is serving in that capacity. Among her many activities is her supervision of Junior and Intermediate Unions—and of course she is herself an active member of the Senior Union.

This is the only one of our churches at present which has three active Unions for three distinct age-groups of young people: those of grammar school age; those of junior high school age; and those who are older than this. St. Paul's Church is the second church to have the three possible Unions at one time, Tuttle Church, Minneapolis, being the first in the denomination, although having only two now.

On my way back east through Chicago I had supper with the Intermediate Union. I have all confidence in the vitality and continued activity of St. Paul's Church for the next forty years, for it will take at least that long for this group of boys and girls to use up the energy they displayed last night.

The North Star State

Three days in Minnesota gave me another taste of "back home," for I visited Rochester, Minneapolis and Anoka. In the state we have now four Senior Unions and one Junior. There is no state in which every single local Union is so thoroughly alive as in Minnesota—and one reason, not the only one by any means, but an important one, is Rev. Ellsworth C. Reamon, another assistant pastor, who is devoting much of his time to the young people's work in the church school and the Union.

The Church of the Redeemer is generous with his time, so that he can be of very real and frequent assistance to the other Unions in the state, as well as in the general organization of the Y. P. C. U. of which he is vice-president.

A New Church and an Old One

After a delightful Sunday in Avon and Galesburg, Ill., I returned to Chicago to visit the other two churches there. It was my first visit to the new North Shore church, where Rev. Lucy Markley presides, and I was delighted. The residence that has been purchased and remodeled lends itself excellently to modern church purposes; there is a real atmosphere of worship in the two rooms that have been thrown into one in which the services are held; while other rooms are available for Sunday school and social uses.

At a meeting last Monday evening, the young people decided to begin holding Sunday evening devotional meetings, followed by a supper and social, and will probably have a full-fledged Union in time to participate in the Muncie Convention.

Out on the West Side in the Church of the Redeemer, where one may still feel the influence of the ministry of Dr. Tuttle during the Civil War years, and where Dr. Fisher's kindliness is helping the church back to faith in itself and confidence in the future, the young people are thoroughly alive and active. Although this Union is only fifteen months old, it has done and is doing excellent work, not only for itself and its members, but for the whole church. Like every other Union, it needs the sympathetic support of the older people of the church in what it is trying to do.

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THANK YOU

The Young People's Christian Union is grateful to the Headquarters offices of the General Convention and the General Sunday School Association for urging the churches to send their young people to Muncie, Ind., for the Y. P. C. U. Convention, July 11-17. Nothing that will happen this year, not even the General Convention at Providence, will mean more to the future of the Church than this gathering of the young people in their annual convention.

Stanley Manning.

Urbana, Ill., April 25.

For the Quiet Hour

A man is, in his veriest reality, what he loves.

George Tyrrell.

Love God supremely, love your neighbor as yourself, and to him who loves service is privilege and sacrifice is joy.

Josiah Strong.

What we want to-day is not more light. What we want is more quiet fortitude. It is to believe that effort is worth while. It is to hold to it, though the world deny it, that man shall not live by bread alone. In your hours of disheartening, you may well ask yourself if there was ever a man on earth who had such cause to be disheartened as our Lord. What griefs, what exquisite sorrows, and what agonies; what seeming failure; what crushing disappointment! Yet, on the very eve of Gethsemane and Calvary, our wonderful Lord is talking of his joy. And when heart fails and faints, and I lose power to will, and my arm hangs helpless, and my soul seems dead, there is nothing like coming right to the feet of Jesus, and crying with Peter, "Lord, save me, or I perish!" It is then that I take heart again.

G. H. Morrison.

Blessedness is the felicity of the inner man. It is the mind at rest, the soul in peace, the spirit in rapture. That was the life of him who had not where to lay his head, yet walked through all his days in radiant joy, heeding little what happiness he had.

W. M. Clow.

But give me, Lord, eyes to behold the truth,
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest truth;
Give me the power to labor for mankind;
Make me the mouth of such as can not speak;
Eyes let me be to groping men, and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish mind;
And lead still further on such as Thy kingdom seek.

Theodore Parker.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

AMONG OUR CHURCHES

History repeats itself and field secretaries do also, I find. Several times of late I have been reminded of this fact while visiting again many of the places included in a trip through the Middle West just a year ago this spring. As a sort of prelude to the work in this section I made four stops in the East.

The first was at Danbury, Conn., where we hope soon to hear that the women have renewed their activities along missionary lines. I am confident that this will come about, for the pastor stated in no uncertain way his idea of the importance of missions in the life of the local church as well as the denomination.

Had there been no other way of knowing it, the scores of women out cleaning their white doorsteps would have told me next day that I had reached Philadelphia! That evening a joint meeting of the Mission Circles in the Churches of the Restoration and Messiah was held. At Baltimore the women, I found, had questioned their ability to raise this year's quotas, but after the work had been explained they realized something of the need. Doubts were cast away, they decided it was just a matter of understanding, coupled with desire and will power. Accordingly they determined to do the thing that before had seemed impossible. So it has been with more than one Mission Circle this year.

Easter Sunday, as well as the two days preceding it, was spent in Washington. Among places of interest visited was the site of the new Memorial Church on New Hampshire Avenue. Monday evening at the meeting held at Dr. van Schaick's home where Dr. and Mrs. Rice are now living, there were among the number present five former National Board members.

From Washington I crossed to the southern part of Ohio and the past three weeks have been spent in that state. Interest in the completion of the Ohayo Kindergarten Fund was everywhere apparent. The committee is glad to report that $3,500 of $10,000 has already gone to Japan without loss of exchange and $1,500 more is ready to be sent. Word has been received from Mrs. Ayres that several sites are being considered for the erection of the building.

When completed this Fund will be the largest single contribution which any state has made to our work either in Japan or in this country. Surely the Universalists of Ohio who have made this possible deserve great credit for what they have done. We have many small churches in the state and in some the response to this call has been quite remarkable.

Little Hocking is true to its name in the matter of size and the people there do not have a full time minister. When the quotas were assigned Little Hocking's was a large one, yet every cent of it was paid some time ago.

Meetings at which the work of the Association was presented were held also in Westville, Cleveland, Norwalk, Peru, Belleville, Greenville and New Madison. In Springfield and North Olmstead opportunity was granted me to speak at the Sunday morning service. Group meetings in the interest of the Mission Circle and the Guild were held in Columbus, Akron and Cincinnati. In the last named place the Guild alone pledged $300 to the Ohayo Kindergarten and is at work on the final payment this spring.

While in Cincinnati I visited the A. Nash Factory and was impressed, as every one must be who visits there for the first time. As I stood beside a long table watching a young woman pinning parts of vests together for stitching and marveling at the rapidity and accuracy with which she did it, I caught sight of a notice on the wall. The words "Clara Barton Guild" looked strangely familiar and I read with interest the announcement of a supper and social which one of the members, who is in this department, had put up, asking all who cared to come. Apparently the Golden Rule operates here in the announcement of Guild meetings as it does in everything else.

Susan M. Andrews.

Wausau, Wis.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

SUGGESTED STORIES FOR CHILDREN'S DAY

"The Stream That Ran Away," Mary Austin.

"The Canon Flowers," Ralph Connor. Found adapted for telling in "Good Stories for Great Holidays."

"The Christening Party," *Universalist Leader* for April 2, 1921.

"The Golden Pears," in "Stories and Story Telling," by Keyes.

"The King's Jewel," Carolyn Sherwin Bailey, in "Story Telling Time," by Frances Weld Danielson.

"The Fair White City," from "In Story-Land," by Elizabeth Harrison.

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OPPORTUNITIES FOR THE COMING YEAR

During the year 1923-24 the various missionary organizations of the country are to unite in an intensive study of the mission field of Japan. A large amount of new and valuable material will be published by the Missionary Education Movement and our Church should be on the alert to make such use of it as will arouse us all to larger endeavor. The Sunday schools will find much of this material adapted to their purposes. It is very generally understood in our schools that some lessons about Japan should be given each year. But there will be little appeal in this work if it is done in the same old way every year. There is no need of using old ways this coming year. New material is at our hand.

First, our teachers should read "Creative Forces in Japan," by Galen M. Fisher, for their own understanding of Japan's problems. This book will also be valuable for adult classes. "Japan on the Upward Trail," by William Axling, "Young Japan," by Mabel Gardner Kerschner, and "The Honorable Japanese Fan," by Margaret Applegarth, are suited to the Senior, Intermediate, and Junior groups. A series of six Primary Pictures with stories will appeal to the little people. Our teachers should be making themselves familiar with this material during the summer that they may be ready to make use of it in the fall. The Summer Conferences at Ferry Beach and Murray Grove will give instruction along these lines. Each school should buy a few books for the use of its teachers, and a large map of Japan or of Asia should hang in every school-room. Add to the map large gold stars to mark the location of our own mission points. The General Sunday school Association will furnish small maps indicating our mission points, for class use.

How are we going to find time for such work in our over-crowded Sunday school hour? *Make time for it!* What is going to happen in Japan during the next generation is a vital question to every one in the world. In our Sunday schools we are teaching boys and girls who will help determine the policies of the United States of to-morrow. It is vastly more important that these young people have an intelligent and Christian attitude toward Japan than that they be letter perfect in the whole Murray Graded Course of lessons.

Watch the advertising pages of the *Universalist Leader* for announcements of the Japan material and see that your school makes use of it.

A. G. E.

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MEMORY WORK AT AKRON

The school at Akron, Ohio, one of the best organized that we have anywhere, has a system of memory work, with requirements for each class from the beginners to the Third Year Senior. The plan is different, but not very different, from that presented in the Promotion Requirement leaflets of the General Association. We shall be glad to give full information in regard to either system.

Among Our Churches

Church News and Interests

PERSONAL

Rev. John S. Cook's address will be Beecher City, Illinois, after May 15. He will be available during the summer for emergency calls or special work.

Rev. C. A. Polson, of Hoopeston, served as chaplain of the lower house of the Illinois Legislature one week recently. April 23 he delivered an address before the Vermillion County Ministers' Union on: "Fifth Avenue Fundamentalism." This is a group of about forty Orthodox ministers.

Florida

St. Petersburg — Rev. L. J. Richards, pastor. A party of about thirty from St. Petersburg attended the morning services at the Tarpon Springs church, Sunday, April 15, and after the services were entertained at the beautiful home of Mr. and Mrs. Inness and shown those beautiful paintings in his studio. We are having very interesting and well attended services here in St. Petersburg and hope to soon have a church building of our own. Our recent bazar netted about $500. The ladies worked very hard to make it a success. Much credit is due to Mrs. John Abbott, from the church at Perry, N. Y., and to Mrs. Hammond from the First Universalist Church at Syracuse, N. Y., for the flattering success of this sale. They were ably assisted by ladies from other Northern churches.

Iowa

Waterloo.—Rev. Otto S. Raspe, pastor. The Lenten season was observed in this church by special Thursday evening services. A series of sermons was delivered by the pastor on Sunday mornings on the theme, "The Supreme Faith that Conquers." On Maundy Thursday the most largely attended communion service in the history of the present pastorate was observed. Eighteen united with the church. Fifteen of the new members came from the Sunday school.

Massachusetts

Springfield, St. Paul's.—Rev. Delmar E. Trout, pastor. As another special service was planned for April 29, April 22 was observed as Women's Missionary Sunday in this church. The opening service was conducted by Mr. Trout, who at its close explained briefly about the special service for the day, and then turned the service over to the Mission Circle president. Prayer was offered by Mrs. Charlotte Benson. The Mission Service was as follows: Introduction, by Mrs. J. J. Saunders. Home Missions, by Mrs. W. G. Oehlhof. Foreign Missions, written by Mrs. F. G. Wooden, read by Mrs. O. H. Dickinson. Summary, by Mrs. J. J. Saunders. The benediction was pronounced by Mr. Trout.

Michigan

Detroit.—On Maundy Thursday evening a large gathering of the parish assembled for the upper room service, but two faithful members were missed from their accustomed places—Mrs. E. J. Clark and Mrs. Wigglesworth, who recently passed from this life. The music and service were very impressive. Nine men and women received the right hand of fellowship and on Easter Sunday six more became members. The church was completely filled on Easter morning despite the unusually cold weather. The beautiful Easter music was especially arranged for the occasion. At the noon hour McCollester Hall was well filled with the pupils and parents and friends. Easter was celebrated with joyful voices, and a presentation on the platform of proof of immortality through Nature and through Scripture by boys and girls from seventeen down to six years. They were trained by Mrs. Emily Kirkpatrick, who took the part of Mother Nature.

New Hampshire

Marlboro.—Rev. Owen R. Washburn, pastor. The Woman's Festival with a mother and daughter supper, April 24, was a great success. All arrangements were in charge of Mrs. Kate K. Davis. The afternoon was devoted to addresses. Mrs. Arnold S. Yantis, a member of the state legislature from Manchester, gave an intensely interesting account of her splendid fight for better legislation. Miss Eva J. Burke, the local district nurse, gave a talk as to health work in Marlboro, and Miss Elizabeth Murphy, in charge of the health work of the state in the public schools, spoke upon the care of pupils as to physical conditions. Mrs. O. L. Elwell, in charge of the Girl Scouts of the county, gave an address on her work and Miss Louise Egbert of Smith College gave the Smith College ideals as to what constitutes an adequate college education. An informal discussion followed. An orchestra provided music, while the young men of the church, under direction of Robert L. Whitney, served the supper. Among the invited guests were the wives and daughters of the clergy, the local women school teachers, the president of the W. C. T. U. and the wife of the superintendent of schools. Toasts followed the supper and singing of old time songs. Lectures by the pastor on Sunday evenings, with lantern slide illustrations, are proving very popular and the collections pay all expenses. The Cheshire Association is to celebrate its one hundredth anniversary at its annual meeting in June. Dr. George E. Huntley called at this church recently and a very helpful conference with the officers and teachers of the Sunday school was held. Dr. Huntley was a classmate of the pastor at St. Lawrence University. The Sunday school is using the Sunday School Association slides for a lantern picture lesson once a month, and the children show great interest. The Washington lecture, illustrated by slides furnished by denominational headquarters, was given in the church here to a crowded house and gave great satisfaction. Several trees have been removed from the parsonage lot and the orchard there is being given scientific care. A new bookcase for the theological library at the parsonage and a couple of old-fashioned settees, made for the purpose, have been donated to the parsonage by members of the parish.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. We have just used the lecture and pictures of Washington and the new Memorial Church to be built there. Our people were much interested. We are still having our Sunday evening movies and have just completed six Sunday nights with "The Chosen Prince." Our "Great Mottoes" in slides are great sermons in a very brief way. If any church is looking for a large entertainment of some fifty people we can recommend "Miss Cherryblossom." The Music League put it on here. It drew 800 people. An outline of it can be had of Mrs. Joseph Pickard (enclose stamp). For a short play, our Social Aid Department put on "Not On the Program"—very bright and entertaining. Mrs. Leta Baldwin staged it. Our Clara Barton Guild presented the church as an Easter gift a pulpit reading lamp. The last of our monthly parish suppers took place recently and every one said, "Better and bigger than ever." The title of the supper was "Don't Rob God." Circulars can be had of Mrs. Edgar Mesick. Our minister is spending two weeks "way down-in-Maine" on his farm. He will return for the Memorial services, to be held in our church this year. He has been asked to preach the sermon.

Lockport.—Rev. William J. Metz, pastor. The annual meeting of the church was held on Tuesday evening. A delightful supper was served by the ladies. The meeting was called to order by the clerk, Mr. Fred E. Knalter, and Mr. Metz was asked to preside as moderator. After prayer by the pastor excellent reports covering the year's work were given by the assistant clerk, Mrs. Nellie W. Knatler, and the treasurer, Mr. B. N. Smith. The various auxiliary organizations, including the Women's Aid, the Marian Auxiliary and the Sunday school, were each reported by their officers. In every case a surprising amount of work had been accomplished, larger sums of money raised and, we believe, a better spirit and greater

enthusiasm provoked. Each trasurer reported a substantial balance on hand. Upon presentation by the pastor, the action of the Council of Churches in assisting the African Methodist Episcopal Church to wipe out its building and repair indebtedness was ratified, and the treasurer instructed to pay our quota. Mrs. Minerva L. Metz, president of the New York State Universalist Sunday School Association, spoke enthusiastically of Religious Education. Mrs. Frank R. Gardner was re-elected a trustee for three years. Mr. Fred E. Knatler was advanced from the position of clerk and elected a trustee for three years. Mrs. Nellie W. Knatler was made clerk for one year and Mr. B. N. Smith was re-elected treasurer for the twenty-second time. Mr. W. Arthur McNair and Mr. B. N. Smith were asked to take charge of the ushering. The question of a successor to Rev. William J. Metz, who on May 15 assumes the pastorate at the Perry, N. Y., Universalist church, was briefly discussed, but no conclusions were reached. Mrs. Mary Lamb and Cicero F. Stout of Olcott were present as guests.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. The annual parish meeting was held April 9. The reports given by parish officers and auxiliary departments showed that the church had had a year of splendid progress. The building committee presented the bids made by local contractors for the erection of our new edifice. The contract was awarded to the Williams and Merchant Company of Providence. The total cost of the building and furnishings is $123,492. On Wednesday, April 18, the steam-shovel began its work and a large part of the structure will be erected when our coworkers in the faith arrive for the sessions of the General Convention in October. The project is bringing sacrifices to our parishioners but it is joyful giving. The plant will be modern in all respects. The building is L-shaped in plan with an approximate area of 5,960 square feet. The lot is on Elmwood Avenue in a fine residential section. The general design of the building will be Gothic. Church and parish house will be combined under one roof. A partial canvass of the parish has been made for pledges. The work will be completed this month.

Vermont

Morrisville.—Much to the regret of our people, Rev. Edward Ellis closed his pastorate here on Easter Sunday. The morning service that day was attended not only by our own people, but by many others, including the Commandery. Some were heard to say after the service that it was the best Easter sermon to which they had ever listened. During Mr. Ellis' pastorate the congregations increased and the Sunday school grew in numbers and regularity of attendance; a men's club was organized and a moving picture machine was bought which is used at the evening services. April 8 the evening service, held at an hour when the people from the other churches could attend, was devoted to moving pictures of the Passion Play. Nearly every seat was filled, and many chairs were brought in. We are now hearing candidates. Early in the week following Easter Mr. Ellis returned to his home in Gloversville, N. Y., where he may now be called upon as a supply or for a permanent pastorate.

Wisconsin

Racine.—Rev. Arthur W. McDavitt, pastor. The Mission Circle has been reorganized with twelve new members. This circle was in existence and did good work for sixteen years, but owing to other interests during the war became inactive. The outlook is bright. We are working to double the membership. The Sunday school under the capable leadership of Mr. Roy Kelley is doing good work. Parties, a supper and Christmas and Easter entertainments have stimulated interest. The Men's Club has been busy with church affairs. A most successful banquet was held in March, with Prof. Louis Wallis as speaker. At a gathering of all of the Men's Clubs of the city at the Plymouth Church, our club had the second largest numbers in attendance. The club is working to stimulate interest in church attendance among men. Ours is known as a "Men's Church." Not infrequently the men out-number the women at the morning service. Easter was a great day. Sixteen members were received and one baby christened. Seven of the members were prominent men. A reception was tendered the new members on April 19. Attendance at church services has shown a decided increase. We shallenge any church to show a finer spirit of unity than we have here in the Church of the Good Shepherd.

* *

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists met at Hingham Wednesday, April 25, 1923. At 10.45 a. m. President L. W. Attwood called the meeting to order, and Rev. Charles Butterworth of Brockton conducted devotional services, after which Rev. Ezra A. Hoyt preached a fine sermon on Genesis 1 : 26, the subject being "God's faith in humanity." This was followed by an address on "The Key to Permanent Universal Peace," by Rev. W. P. Farnsworth of Stoughton.

At 12.30 dinner was served by the ladies of the Hingham church.

At 1.30 a business session was held. After the reading of the secretary's report, the treasurer announced a balance in hand of $15.33. Ten dollars were donated to the Doolittle Home. It was resolved after discussion to continue the present policy of holding four meetings a year, and invitations were given the Association to hold the next meetings at Abington in June, at Plymouth in September, at Brockton in December and at Canton in March. It was voted to send a bouquet of flowers to Mrs. Overton of the Hingham church, who was prevented from attending this meeting by old age and illness. A hearty vote of thanks was extended to the Hingham parish for its splendid hospitality, which had helped to make the meeting such a great success. Reports were given by the different parishes in the Association, showing the good work now being accomplished in the churches. Rev. L. W. Coons, D. D., State Superintendent, gave an inspiring address showing what is *right* in the Church, and emphasizing the part our denomination plays in the moral and spiritual uplift of the world. The treasurer announced the collection had amounted to $18.17.

Delegates present: Abington 4; Assinippi 2; Braintree 6; Brockton 7; Canton 10; Hingham 20; Stoughton 18; Weymouth 12; North Weymouth 8; South Weymouth 6; Quincy 6; Plymouth 8. Ministers present: Ezra A. Hoyt, L. W. Attwood, Arthur Wilson, Charles Butterworth, Charles Conklin, W. P. Farnsworth, J. L. Dowson, Barton Watson, John B. Reardon, S. E. Franc, L. W. Coons.

J. L. Dowson.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	918
Detroit, Mich.	15
Gardiner, Maine	3
Lockport, N. Y.	2
Hartford, Conn.	15
Framingham, Mass.	6
Total	1,059

CHRISTENINGS

Previously reported, 67. Hartford, Conn., 2. Framingham, Mass., 1. Total,, 70.

* *

GROUP MEMBERSHIP AT MURRAY GROVE

An effort is on foot greatly to increase the annual membership at Murray Grove, the desire being to spread the idea that our shrine belongs to the entire denomination. Besides the support of individuals that of Ladies' Aid Societies, Mission Circles, Sunday schools and Young People's Christian Unions is being sought. Any organization may take out an annual membership for one dollar and no obligation is incurred beyond the present year.

* *

AN UNUSUAL SERVICE

On Sunday, April 22, a group of members from the Liberal Christian Church in Atlanta attended a reception service such as they had never before witnessed.

Miss Ruby Paris is a native of Georgia, born and bred in the country at some distance from Atlanta. In infancy she met with an accident which left her a crip-

ole, quite unable to walk. Her life was spent in a wheeled chair. Being of a strong, active temperament she developed in other respects quite normally, and after the death of her mother was able in her chair to do the necessary work of her home.

In one thing she was "different"—she could never find satisfaction in the teaching of the Methodist and Baptist churches which ministered to the spiritual needs of her community. A chance acquaintance brought her into touch with Unitarianism, and through the Post Office Mission she carried on a delightful correspondence with members of New England churches.

Four years ago she became paralyzed, and incapacitated for work; but her mind lost none of its vigor, and fortunately, though sight and hearing were affected, she was still able to write.

Two years later her case was brought to the attention of Dr. Keirn, then minister of the Federated Unitarian and Universalist churches in Atlanta. He at once entered into correspondence with her, and soon found that she was eager to affiliate with our church. His sudden death last year postponed the event for a time.

But the presence of a new minister gave the long sought opportunity, and on a beautiful day in April three of our men got out their cars and took a number of our people sixteen miles into the country to conduct a reception service in the home where she is staying with relatives.

It took the party some time to thread its way through the labyrinth of cross-roads. Such a tangle of them doubling back and forth among the hills! But at last we found McElroy farm—unpainted buildings of the simplest type; a friendly group of neighbors and babies on the veranda.

Miss Paris sat in her bedroom—plain whitewashed boards, simple and wholesome. Only the minister had seen her before. Others had read her letters, and wondered what might be the home surroundings that had produced a mind of such singular power and charm. It was evident that Nature, and not Art, had been her preceptor.

A simple reception service was held in which all took part. The effects of paralysis were only too apparent, but Miss Paris entered with spirit into the occasion. To her it was the consummation of fifteen years of anticipation. The deepest emotions were stirred in every member of the party. Consideration for the sufferer demanded that they be held in check, but the awakened tenderness of the moment found expression in an eager effort to bring some ray of physical comfort into the life of our new member.

Those who were privileged to attend will never forget the day when we drove to Chamblee to receive Ruby Paris into the membership of the Liberal Christian Church in Atlanta.

Ernest J. Bowden.

Notices

MASSACHUSETTS UNIVERSALIST CONVENTION

The 64th annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Malden, May 16-17, 1923, convening at 7 p. m. on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention. . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent, and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The First Parish Universalist Church of Malden invites the Universalists of Massachusetts to the annual sessions of the Conventions. Visitors and delegates wishing entertainment should apply to Mrs. Charles R. Bicknell, 22 Dexter Street, Malden, stating whether they wish to stay one, two, or three nights.

The banquet tickets for Thursday night will be $1.75. The number is limited and only those ordered and paid for can be reserved. These orders must be sent to Mrs. Harry B. Copeland, 24 Greenleaf Street, Malden.

All requests for entertainment and banquet reservations should be made not later than May 12.

The church is at the corner of Pleasant and Elm Streets on the car line, and one block from the B. & M. station. Those coming by trolley should take a Pleasant Street car at the Everett terminal.

Clarence J. Cowing, Minister.

* *

CONNECTICUT UNIVERSALIST CONVENTION

The 91st annual session of the Connecticut Universalist Convention will be held at Stamford, May 9 and 10.

Wednesday, May 9. 4.45 p. m. Organization. Roll Call. Welcome, President Board of Trustees, L. C. Root. Response, President C. G. Lincoln. Reports.

7.30 p. m. Address, "The Eternal Youth of Faith," Rev. A. W. Grose, D. D., of All Souls Church, Brooklyn.

Thursday, May 10: 9.30 a. m. Communion Service, Rev. F. A. Dillingham, D. D., of Bridgeport, presiding. Occasional sermon, "The Vision and the Command of Prophecy," Rev. A. N. Foster, Norwich. 11 a. m. Convention in session. Reports. New business. Election of officers. 2 p. m. Business. Greetings. Adjournment.

Invitation

A cordial invitation is extended to all Universalists in Connecticut to attend the Convention.

Lodging and breakfast for Wednesday night and Thursday morning will be provided.

Please make applications not later than May 4 for accommodation as above to Mrs. William V. Alexander, 103 Hubbard Ave., Stamford.

Supper will be served Wednesday night at the church at 50 cents per plate. Dinner on Thursday will also be served at the church at 50 cents per plate.

* *

GENERAL CONVENTION TRUSTEES

The next meeting of the Board of Trustees of the Universalist General Convention will be held at the Hotel Commodore, New York City, May 7 and 8, 1923. All matters to be presented to the Board should be in the hand of the Secretary not later than May 1.

Roger F. Etz, Secretary,
176 Newbury St., Boston, Mass.

* *

UNIVERSALIST HISTORICAL SOCIETY

The 89th annual meeting of the Universalist Historical Society will be held at the Beacon Universalist Church, Brookline, Mass., on Tuesday, May 22, at 2.30 p. m. Annual reports will be received, followed by election of officers and of new members.

Rev. John Clarence Lee, D. D., will speak on Elhanan Winchester, pioneer Universalist in Philadelphia. Cars will then be taken to the ancient house in Brookline, at Heath and Hammond streets, where in 1751 Winchester was born.

To both meetings the public is invited.

Hosea S. Ballou, President. *Warren B. Brigham, Secretary.*

DENOMINATIONAL CALENDAR

May 7, 8. Meeting of Board of Trustees of General Convention, Hotel Commodore, New York City.

May 9, 10. Connecticut State Convention, Stamford.

May 16, 17. Massachusetts State Convention, Malden.

May 22. Universalist Historical Society, annual meeting, Brookline.

* *

WANTED—PARISH ASSISTANT

The First Universalist Church of Rochester, New York, would like to hear from young women trained to accept a position of parish assistant, with special duties in the supervision of the Sunday school. Duties to begin in September. Address Rev. William Wallace Rose, 20 Thayer Street, Rochester, N. Y.

* *

W. U. M. S. OF CONNECTICUT

The annual meeting of the Woman's Universalist Missionary Society of Connecticut will be held in Stamford, Conn., on May 9. It is hoped a large delegation will be present.

Louise Marble, Secretary.

* *

UNIVERSALIST LEADERS WANTED

The Publishing House would be glad to receive copies of the *Leader* for Feb. 3, 10, 17 and 24 and March 17 and 31 from subscribers who do not wish to keep them.

* *

NOTICE

Announcement is hereby made of the change of the time of holding the Pennsylvania State Convention from June to September. In accordance with this change the next session of the Convention will be held in Reading, Sept. 25, 26 and 27.

H. A. Benton, Secretary.

* *

MURRAY GROVE FAIR, 1923

The Annual Fair for the benefit of the Murray Grove Association will be held at Murray Grove August 17 and 18 under the direction of Mrs. Joseph Crowell, Jr., assisted by Miss Hattie E. Miller.

Will you be one to help make $1,000?

Kindly send all donations of money, fancy and useful articles to either member of the committee.

Address until Aug. 1, Valley Stream, Long Island, N. Y. After that date to Murray Grove House, Forked River, New Jersey.

* *

MASSACHUSETTS UNIVERSALIST SUNDAY SCHOOL ASSOCIATION

The annual Convention of the Massachusetts Universalist Sunday School Association will be held in the First Universalist Church, Malden, Tuesday, May 15, at 10 a. m.

William D. Veazie, Secretary.

* *

NOTICE

The church at Atlanta, Georgia, has fifty copies of "Amore Dei" in fair condition, which will be gladly given to any church able to make use of them. Address Rev. Ernest J. Bowden, 303 West Peachtree St., Atlanta.

* *

W. U. M. S. OF MASSACHUSETTS

Official Call

You are hereby notified that the 38th annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Malden, Mass., May 16, 1923, at 10 a. m., for the consideration of the following business.

1. Election of officers for the ensuing year.

2. Action upon the following proposed amendments to the by-laws. Article XI, Section 2, be amended by substituting the words "seventy cents" for the words "three-fourths" in one sentence and substituting the words "thirty cents" for the words "one-fourth" in the following sentence, and by adding the words, "for the National and State dues" to the end of the second sentence of section, so that the section shall read:

Section 2. A Mission Circle shall be composed of all women who pay annually into its treasury the sum of one dollar or more. Seventy-cents of the membership fee shall be forwarded annually to the

Treasurer of this Society for National and State dues. The remaining thirty cents may be retained by the Circle, if so desired, for local expenses or for special work, and a full report of such work shall be made to the Secretary of this Society before the first of May each year.

Article 3, Section 3, be amended by omitting the words, "the second Wednesday in May," and substituting the words, "the first day of May," so that the section shall read:

Section 3. The financial year shall close the first day of May.

3. To transact any other business that may legally come before the meeting.

A. Louise Barker,
Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild is entitled to one delegate for every ten members, or fractional part thereof, in addition to its president and secretary, who shall be delegates *ex officio.*

Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof in addition to its president and secretary, who shall be delegates *ex officio.*

* *

Married

Lyon-Houghton.—At Junction City, Kansas, April 2, the bride's father officiating, assisted by the pastor, Rev. A. W. Altenbern, George J. Lyon and Beryl M., daughter of Rev. and Mrs. James Houghton, both of Junction City.

* *

Obituary

Frederick A. Nichols

Frederick A. Nichols, one of the most active laymen in the Mid West, passed suddenly to the higher life, Friday evening, April 6. For some months, since having the influenza, he had not been himself, but no one suspected the latent heart disease that was to take him from us so unexpectedly. His widow, Marguerite U. Nichols, will make her home with the daughter, Mrs. Roy Vilas, at Ogdensburg, Ill.

Mr. Nichols' genial spirit won him friends everywhere, and his devotion to the Universalist Church is known to all leaders in the denomination. Active in the Comrades, and for five years a member and president of the Illinois State Board, he has surely done faithfully his part. His labors in St. Paul's Church, Chicago, are commemorated in the card sent out by the St. Paul's trustees, to the parish, which read as follows: St. Paul's Church recognizes its deep loss in the sudden passing of this earnest, loyal and consecrated member. It would express a deep and affectionate appreciation of his high service as usher, deacon, and trustee for near a decade. As president of the Board of Trustees his faithfulness has been conspicuous. His high character, genial spirit and utter dependability won him the friendship and esteem of his co-laborers and of all who knew him, besides honoring the Church and Christian faith to which he gave himself so unstintingly.

Capt. J. W. Ayres

Thursday morning, April 19, 1923, Capt. J. W. Ayres, of Harriman, Tenn., passed quietly to rest after a prolonged illness. To many Universalists the name of Captain Ayres is familiar because of his prominence in the work of Grace Universalist Church. He came to Harriman in 1890 and in 1893 joined the church, Dr. W. H. McGlauflin extending to him the right hand of fellowship. During the many succeeding years his interest in the church had never flagged, and in harmony with his request he was buried from the church, his son-in-law, an Episcopal rector, reading the burial service, Rev. George A. Gay, of Chattanooga, reading a tribute which had been prepared by Rev. W. H. McGlauflin, D. D., and Rev. W. E. M. Todd, D. D., offering prayer.

Captain Ayres' career reads almost like a romance. Born in Marion County, Missouri, in 1843, he early devoted his energies to the acquirement of knowledge, and then employed his talents in teaching. His interests in religion lay outside of the Orthodox churches of his community, and he was a leading figure in a Rational Moralist Society. A lecture by Rev. Minot Savage, D. D., deeply influenced him and gave clarity to the opinions which he cherished. At the outbreak of the Civil War his father and brothers espoused the Confederate cause, but Captain Ayres was convinced that his duty lay with the Union, and he entered the Union army, and was made a captain of cavalry while still under twenty-one years of age.

At Harriman in full maturity he became active in the establishment of what then gave promise of becoming a thriving city. He was for years identified with the educational development of the city, and his children were all encouraged to the attainment of knowledge, one daughter having served as a member of the board of education.

He took great pride in the architecture of Grace Universalist Church, and never tired of dwelling upon the significance of the emblem on the tower, a representation of a complete sphere, the universal.

Universalists who attended the "Harriman '95" convention of the Y. P. C. U. will recall him, and those who stopped at Harriman in 1917 *en route* to Chattanooga will also remember him as among the few survivors of the early days of the faith in that place.

Many of our ministers, either those who served as pastors of Grace Church, or others just passing through the city, enjoyed a visit with this alert, vigorous, optimistic man. Whether one agreed with his opinions or not, it was a pleasure to listen to his arguments, and especially to his reminiscences.

As. Dr. McGlauflin in his written tribute stated, he was distinguished by his "kindliness, friendship, and integrity."

Thus passes from our midst the oldest member of the Harriman church, and the esteem in which he was held by his fellow-townsmen was attested by the presence at his funeral of a group of friends which filled the auditorium, and by floral tributes both numerous and beautiful.

George A. Gay.

Mrs. Herman E. Wilson

Mrs. Virgie L. Wilson of South Paris, Maine, died Feb. 19, at the Central Maine General Hospital in Lewiston. Her loss is very keenly felt in both South Paris and Norway, where for twenty-five years she has been prominent in musical circles and church work. At the time of her death Mrs. Wilson was organist of the First Universalist Churches of South Paris and Norway. As a soprano singer, instrumentalist, organizer and teacher of music she occupied first place in the Twin-Towns. In the social, fraternal and club life of this vicinity she was very prominent and greatly beloved.

Mrs. Wilson was the daughter of Reuben and Edna H. (Barden) Cole. She was educated in Gorhan, N. H., Portland, Me., and Boston, and became the wife of Herman E. Wilson, long connected with the Grand Trunk System, who survives her. The funeral services were held on Mrs. Wilson's fifty-third birthday, Feb. 22, at her home in South Paris, Rev. Chester G. Miller, officiating. The interment was in Riverside Cemetery, South Paris.

F. E. Timmerman

On Friday, March 23, Frank E. Timmerman died suddenly at his home in Potsdam, N. Y. Mr. Timmerman was born in Potsdam sixty-one years ago and lived his whole life there. He was much interested in community life and served the village not only as trustee but as village president. He was at the time of his death a member of the Municipal Board. He had been on the board of trustees of the Universalist church since 1906 and was one of its most valued members. He was also a member of Excelsior Lodge 548 I. O. O. F. and vice-president of the Potsdam Savings and Loan Association.

Mr. Timmerman is survived by his widow, by one daughter, Mrs. C. V. Doershuk of Massena, by one son, Dwight E. Timmerman of Canton, Mass., and by one brother, Herman Timmerman of Springfield, Mass.

Prof. H. P. Morrell of Canton Theological School spoke at the private funeral services held at the home Sunday afternoon.

Clara Strain Sammons

All that was mortal of her was laid away Easter morning at Fort Valley, Georgia. Two days later, I received a letter from Almon, her brother, saying that his best pal, his sister Clara, was dead. He told me how she comforted him while he was here in school—how she roamed the woods and fields with him as a sort of solace for his homesickness. A day or two later, the old father, Rev. A. G. Strain, wrote me, asking if I would send a note to the *Leader.*

Clara Strain was born in Texas, Jan. 2, 1893. I first saw her when she came to Camp Hill as a student. Her willowy form and her deep-set eyes are before me as I write. She was in school several terms and was greatly beloved by her associates. These later years, I have seldom seen her. She married Mr. E. M. Sammons, on Oct. 15, 1911. A year ago, she and her husband bought and paid for a beautiful home in Fort Valley, Georgia. Clara leaves beside her husband three children—two daughters and a son. She joined the Universalist church at McGowin's Ferry, Alabama, in 1904.

Such is the brief record of this lovely girl. It is hard to give any adequate picture of Clara and her family. A more united and loving family, I have never known. During her student days, her father frequently visited us, and whenever he was here, Clara could not keep away from him. How much it speaks for a father's love as also it speaks of a daughter's devotion. It can not be that her beautiful life is ended. There must be more of her and not less. Never very strong, she was so courageous, and especially through her last days. Everything was done to make her comfortable and to prolong her life. Almon wrote that his arm was lame from his having given his blood to Clara in an attempt to prolong her life. She died as she lived, a simple-hearted devout Christian girl. We all mingle our hail and godspeed as her shining eyes disappear.

Lyman Ward.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

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